This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

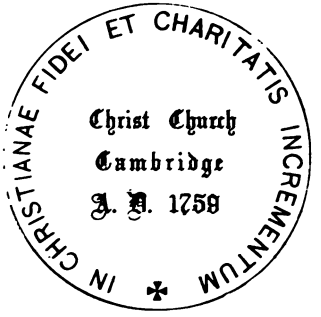
US
13207
24
165

US 13207.24.165

Batchelder. Christ Church, Cambridge. 1893

US 13207.24.165

HARVARD
COLLEGE
LIBRARY



Christ Church, Cambridge

Some Account of its

History and Present Condition

Especially Prepared for Visitors

For Sam[illegible] Bal[illegible]

✠

Cambridge
1893

HARVARD COLLEGE
MAY 3 1893
LIBRARY.

Sam. F. Batchelder,
Cambridge.

FOR any corrections or additions to this hurriedly prepared sketch I shall be sincerely grateful. In the collection of material I have been aided by the repeated kindnesses of the Rev. Edward Apthorp Abbott, the Rev. William Chauncey Langdon, the Rev. William B. King, Mr. Justin Winsor, Mr. J. Gardner White, and Mr. Franklin Perrin. Mrs. Nicholas Hoppin and Mrs. Stephen G. Bulfinch have entrusted to my examination a number of valuable private manuscripts. Mr. Huntington Saville has assisted me in the latter part of the tabular view. To all these and to many others who have given me their help I return my hearty thanks.

S. F. B.

EASTER, 1893.

CHRIST CHURCH, CAMBRIDGE

Historical Sketch

KING *William* III. of Glorious Memory was graciouſly pleaſed, on the 16th of *June*, 1701, *to erect and ſettle a Corporation with a perpetual ſucceſſion, by the name of* THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the Receiving, Managing, and diſpoſing of the Charity of ſuch Perſons, as would be induced to extend their Charity towards the Maintenance of a Learned and an orthodox Clergy, and the making ſuch other Proviſion, as might be neceſſary for the Propagation of the Goſpel in Foreign Parts, upon Information, that in many of our Plantations, Colonies, and Factories beyond the Seas, the Proviſion for Miniſters was mean, and many other of our ſaid Plantations, Colonies, and Factories, were wholly unprovided of a Maintenance for Miniſters, and the publick Worſhip of God; and that, for lack of Support and Maintenance of ſuch, many of his loving Subjects wanted the Adminiſtration of God's Word and Sacraments, and ſeemed to be abandon'd to Atheiſm and Infidelity, and others of them to Popiſh Superſtition and Idolatry.*

Such was the official beginning of the famous Society for the Propagation of the Gospel in Foreign Parts, which long comprised the entire missionary activity of the Church of England, and is still in vigorous existence. Though its name was magnificently general, the "Foreign Parts" which it was especially designed to benefit were the English Colonies of North America. To these colonies the Society turned its

attention with so much success that in half a century from its incorporation it was employing, at an annual outlay of nearly £4700, over eighty missionaries, catechists and schoolmasters, scattered from Newfoundland to Georgia and the Bahamas; while its members, from the outset men of high position in church and state, had increased from ninety to two hundred and fifty, including nearly every bishop in the kingdom, with a large proportion of the nobility, the clergy, and even three "Ladies [,] Annual Subscribers." [1]

The affairs of the Society were in this highly satisfactory condition when to its headquarters in the Charterhouse, London, came the following letter:

To the Revd Dr Bearcroft, Secretary to the Society for the Propagation of the Gospel in Foreign Parts:

BOSTON, 5 April, 1759.[2]

REVEREND SIR:

We the subscribers, for ourselves, and in the name and at the desire of a considerable number of families profeſsing the Church of England at Cambridge, Watertown, and places adjacent, humbly beg leave to represent to the Society the difficulties we labor under in regard to the means of public worship, and to entreat their charitable

---

[1] It may be of interest to note that one of these was the Honourable Mrs. Shirley, wife of the governor of Massachusetts, who, as well as Governor Benning Wentworth of New Hampshire, was a member of the Society.

[2] The idea of erecting a Church of England at Cambridge was no recent one, for as early as 1746 Sir Peter Warren promised Henry Vassal £100 on demand for that purpose. The subscription was obtained from Warren's estate in 1762.

aſsistance. There is no church nearer to us than Boston, which is from some of us eight, from others ten and twelve miles distant; unleſs, for shortening the way, we submit to the inconvenience of croſsing a large ferry, which in stormy weather, and in the winter season especially, is very troublesome and sometimes impracticable. The Society will easily conceive the difficulty of conveying whole families to a place of public worship at such a distance, and attended by such obstructions. To remedy which, we have agreed to build a Church at Cambridge, which, as it is in the center, may indifferently serve the neighboring places, of Charlestown, Watertown, and Newtowne; besides providing for the young Gentlemen who are students at the College here, many of whom, as they have been brought up in the Church of England, are desirous of attending the worship of it. We have also made application to M^r^ Apthorp, for whom we have a great esteem, and who is willing to undertake the care of such a church, on supposition we can procure him an honourable support. It is for this purpose, we have presumed to apply to the Society, being sensible that without this kind aſsistance our attempt would be frustrate. For our parts, we purpose and promise, for ourselves and in behalf of those we represent, to provide a Parsonage house and a Glebe, and to pay annually to M^r^ Apthorp twenty pounds sterling,[1] if the Society shall think proper to countenance our design, & aſsist us with such farther provision as may enable him to settle among us. We shall indeed be ready to comply with any farther instructions the Society shall please to communicate, within the compaſs of

[1] We propose to raise £50, but lest the Society should think that sufficient without farther addition, we have mentioned but twenty pounds in our address. —*Letter to Governor Shirley.*

our ability; and shall make such authentic instruments for accomplishing what we propose, as the Society shall intimate to be proper. Humbly begging a favourable answer to our request, we take leave to profeſs that we are, Rev. Sir, the Societies' and your most humble servants,

HENRY VASSAL.	JOSEPH LEE.
JOHN VASSAL.	RALPH INMAN.
THOMAS OLIVER.	DAVID PHIPS.
ROBERT TEMPLE.	JAMES APTHORP.

This letter was drawn up by the rector of King's Chapel in Boston, good Dr. Caner, who seems to have taken a deep interest in the proposal of a church at Cambridge, for we find him writing a number of letters to prominent churchmen in the mother-country, heartily endorsing the plan, and requesting their co-operation. To Dr. Thomas Secker, then Archbishop of Canterbury, a zealous missionary worker, he writes as follows:

To the most Reverend Father in God, Thomas, Lord Archbishop of Canterbury:

BOSTON, NEW ENG., 7 April, 1759.

MAY IT PLEASE YOUR GRACE:

Nothing less than the interest of Religion, and the advancement of that Church over which you worthily preside, could have given me the confidence of this addreſs. With a view of promoting these good Ends, I have presumed to mention to your Grace a petition now to be laid before the Society for the Propagation of the Gospel, requesting their settling a Miſsion at Cambridge in New England. I should not have taken the Liberty of asking your Grace's interest in favor of it, if I did not apprehend a

Miſsion in that place to be of great consequence to the interest of Christianity in general, as well as to that of the Church of England in particular. The College, my Lord, is placed in that town; it is the only seminary of Learning for this Province. Socinianism, Deism, and other bad principles find too much countenance among us. To prevent these and the like errors from poisoning the fountain of education, it will undoubtedly be of great service to erect a Church there, agreeable to the desire of many of the inhabitants; and to entrust the conduct of it with a gentleman, who by his doctrine and good example may give a right turn to the Youth who are educated there. Mr Apthorp, a gentleman now in orders, and who had his Education at the University of Cambridge in England, of the same College with my Lord Bishop of Bristol, and particularly favoured by his Lordship, and who is also a Member of the Society, offers himself to this service. This gentleman appears to be every way qualified to undertake such a miſsion with success, and at the request of the people has promised to accept it, if the Society shall think fit to establish one in that place. They have promised a house and glebe, and £20 pr ann., to which if the Society are pleased to add what will give Mr A. an honourable support, I persuade myself it will be very usefully bestowed: and your Grace's influence in promoting this design will be gratefully received by that people, & humbly acknowledged by your Grace's most dutiful, &c.

H. Caner.

At a general meeting of the Society, held on the 15th of June, the situation was doubtless discussed in detail. The Society was already supporting missions in Massachu-

setts as follows: King's Chapel, Christ Church, and Trinity, in Boston, S. Michael's at Marblehead, S. Peter's at Salem, S. Paul's at Newburyport, S. Thomas's at Taunton, S. Paul's at Hopkinton, Christ Church at Braintree (now Quincy), and S. Andrew's at Scituate. Notwithstanding the length of this list, the Society does not seem to have hesitated to accede to the petition for another church in the district, and wrote as follows to Mr. Apthorp:

LONDON, CHARTERHOUSE, 12 Aug., 1759.

REV. SIR — The society for the propagation of the Gospel in Foreign parts very gladly embrace your offer of entering into their service, as Miſsionary to the good people of the Church of England in Cambridge, and have appointed you to it with a salary of £50 sterling per annum (the highest salary given to a new Miſsionary) to commence from Lady day last. . . . That God's bleſsing may attend on all your pious Labours in his Service is the hearty prayer of your servant in Christ,

PH. BEARCROFT.

The labor of organizing and starting the new parish now devolved on East Apthorp, who merited the confidence so freely placed in him by the churchmen of Cambridge. Though educated abroad, he was born (one of a family of eighteen) in Brighton, then known as Little Cambridge, in 1733. His father, Charles Apthorp, Esq., a well-known Boston merchant, was one of the few colonial members of the Society for the Propagation of the Gospel. Young East, who was a Boston Latin School boy, did no disgrace to his

school when sent to the English Cambridge to complete his education; for he was graduated at twenty-two, with many honors in classics, and a Fellowship in Jesus College. He was continuing his studies when the death of his father, at the close of the year 1758, recalled him to his native land. Shortly after his return he married Elizabeth, daughter of Judge Foster Hutchinson. At the age of twenty-six, "ardent, impulsive, inexperienced, confiding, of sensitive feelings and high spirit," he entered upon his first parochial duties as rector of Christ Church.

Hardly was the petition to the Society for the Propagation of the Gospel started on its long voyage across the Atlantic before the promoters of the enterprise, without waiting for the result of their request, began their building subscription. Sixty-eight names were set down, besides several anonymous contributions, with a sum total of £1031 1s. 4d. "lawful money," or upwards of $3400. Subsequent additions raised the amount by some £700. Governor Shirley, in reply to a letter praying for his countenance in the undertaking, sent £14 and a gift of damask for the communion table, chancel and pulpit. On learning of his appointment, the rector-elect generously contributed to the building fund his salary, until he should enter into active service,—a gift which, as the church was not ready for occupation for more than two years and a half after his appointment, amounted to over £125. Even lottery

prizes were employed to increase the funds, and are entered on the accounts with amusing sincerity.

Of the funds thus variously collected Ralph Inman, Esq., was appointed treasurer, and a building committee chosen, consisting of the rector-elect, the treasurer, Henry Vassal, his nephew John, Joseph Lee, Thomas Oliver and David Phips. These gentlemen held weekly meetings, and decided upon the size, expense, material and general design of the proposed building.

For architect they chose Mr. Peter Harrison, then of Newport, Rhode Island, who ten years before had designed King's Chapel, Boston. Indeed, the committee could scarcely have made any other choice, for Harrison, the earliest trained architect in America, was the only man who could design a church at all in keeping with the aristocratic ideas of such elegant and cultivated patrons, five or six of whom were "gentlemen of figure, having each, as is supposed, an income large enough to maintain a domestic chaplain." [1] Concerning this father of American architecture, whose influence upon the national taste is still felt, little is known. After working upon the palace of the Duke of Marlborough at Woodstock, he was induced by Bishop Berkeley to come to this country, and brought with him, if not the results of actual instruction under Sir Christopher Wren, at least the best influences of that master. He was the architect of the famous Redwood Library at Newport, and the City Hall of the same

[1] Dr. Mayhew.

town, less known, but "as an example of simple construction, good; as a work of architecture —'art building'— better." [1]

The design for Christ Church, "plain though it be without, marks a real advance over King's Chapel; it is basilican in plan, and the stately rows of Roman Ionic pillars, with their quaint fragments of entablature above, and the deep, semi-circular chancel, with its Venetian window, are truly impressive. Here, too, Harrison could satisfy his desire for large, round-topped windows, not being hampered, as at the former church, by the necessity of a gallery." [2] The architectural beauty of the design has received many commendations; from its first erection it was "considered by connoisseurs in architecture as one of the best constructed churches in New England. Its model is said to have been taken from Italy." [3] The original intention of the building committee was to have the outside covered with "rough cast," but this seems never to have been added. The intention may, however, explain the extreme bareness of the church's exterior walls.

While the plan of the church was being completed the committee busied themselves in selecting a site for the edifice. The first chosen location, now on the corner of Appian Way, was abandoned, and the present lot purchased, the rear half from James Reed, whose house still stands on the

---

[1] George C. Mason.

[2] Greenough White.

[3] Holmes's History of Cambridge (1800). Numerous other notices, even more favorable, could be cited.

corner of Brattle Street and Farwell Place, and the front half from the "Proprietors of the Common and Undivided Lands of the Town of Cambridge." The line of the Common, which at that point seems to have jutted out in a bold projection, was thus straightened, and any free land remaining unsold on the eastward side of the church lot was thrown into the burying ground close by, which was thus extended up to the church's line. The total cost of these purchases was £29 8s. 9½d., besides which the committee, by the terms of their agreement, were at an expense of "£1 6s. 8d. p[d] Dixon for Moving the Pown'd," which then stood in the projection of the Common included in the lot.

In building the church oak was largely but not exclusively used. The common tradition that the frame, etc., came from England seems to have absolutely no basis. The building accounts show that many of the materials were brought up the river from Boston, as would be done today if the land journey were still eight miles. The main timbers were probably felled on the upper reaches of the Charles, and floated down to Cambridge, for in the accounts occur several payments for rafting and boating sundries. The eight main pillars of the interior were certainly brought in this manner. They were bored to prevent warping-cracks (from which they are still remarkably free) and then turned, no small feat for the mechanics of four generations ago. Tradition has it that the turning machinery was set up on the Common, and the pillars shaped on the spot. At any rate, as late as 1798 a turner's shop existed on the cor-

ner of the present Waterhouse Street and Concord Avenue. The pillars were set up unfinished; the capitals and carving were not added for years.

The only part of the building that does not appear to be of home production is a considerable part of the stone

Christ Church in its Original Proportions.

work of the foundations. The lack of convenient quarries and the presence, close at hand, of a considerable fleet of trading vessels made it natural that the large stones of their ballast should be used for foundations. Several records of such transactions are made, sometimes as pay-

ments for small ballast given in exchange for the larger stones brought by the coasters, and one entry gives us the clew to the locality of the quarries whence the stones were obtained, viz. :

1759 Nov^r To Cash p^d the sailors picking Large Stones out of the Veſſell from Quebec, . . 9s.

The corner-stone seems to have been laid rather more than a year after the subscription was begun. It bore an inscription, probably from the pen of Mr. Apthorp, as follows:

DEO. AETERNO.
PATRI. FILIO. SPIRITVI. S.
HANC. AEDEM.
SUB. AVSPICIIS. ILLUSTRISS. SOCIETATIS.
PROMOVENDO. EVANGELIO.
IN. PARTIBUS. TRANSMARINIS.
INSTITUTAE.
CONSECRABANT. CANTABRIGIENSIS.
ECCLESIAE. ANGLICANAE. FILII.
IN.
CHRISTIANAE. FIDEI. ET. CHARITATIS.
INCREMENTVM.
A. D. MDCCLX.
PROVINCIAM. PROCURANTE.
V. CL.
FRANCISCO. BERNARDO.[1]

[1] Under the guidance of the most venerable Society founded for Propagating the Gospel in Foreign Parts, the inhabitants of Cambridge, members of the Church of England, dedicated this house of worship to the Eternal God, Father, Son, and Holy Ghost, for the increase of Christian faith and charity, in the year of our Lord 1760, the Honorable Francis Bernard being governor of the province.

Sir Francis Bernard, Bart., just appointed governor of the province of Massachusetts Bay, was present at the laying of the stone, and doubtless made a stately ceremony of the event; at least, the accounts show that the masons were handsomely "remembered" on this occasion.

Meanwhile the building committee were preparing to complete the fittings of the church in a manner suited to the elegance of its design. At one of their first meetings they voted "that the Rev. Mr. Apthorp draw up a letter in the name of the committee to Mr. Trecothick at London, desiring him to procure the benefactions of his Friends, to be applied towards building an Organ; the committee proposing to supply any deficiency towards the Expence of it which is not to exceed £200 sterling." Barlow Trecothick, Esq., Alderman, and later Lord Mayor, of London, was Mr. Apthorp's brother-in-law, having married his sister Grizzel. Through his exertions a beautiful instrument was procured of John Snetzler from London, the most eminent organ-builder of his time. Although, like other English organs of its day, it had no pedals, and a compass on the manuals of less than five octaves, it was considered on all sides a very fine instrument, and was apparently rather too much for the simple skill of colonial workmen, for there are constant entries of expenses for "fixing" it. The interest that such an instrument aroused may be seen from the fact that when it was formally opened, in 1764, with "several Pieces of Church Music . . . performed by Mr. HARTLEY," and a learned sermon by Mr. Apthorp, "Of

Sacred Poetry and Musick," the collection amounted to more than £80. On this occasion, however, the organist must have outdone not only himself, but his instrument, for the very next day it required repairs to the amount of nearly £10!

Before the organ had reached its destination, there arrived a fine bell, weighing over fifteen hundred pounds, the gift of Captain Edward Cahill, also of London. It was inscribed:

Ecclesiae Primae Episcopali
Cantabrigiae in Nov. Anglia
Me Libere Donavit
Edvardus Cahill
MDCCLX.[1]

Who this Captain Cahill may have been, or why he made this generous donation, is not clear; but it is not unlikely that for his interest and aid the Church had to thank the energetic Mr. Alderman Trecothick.

Other gifts, too, were freely made by the Church's friends on this side of the Atlantic. Mrs. Grizzel Apthorp, mother of the rector, gave a large christening-basin of solid silver, finely chased and moulded. Mrs. Mary Faneuil gave a folio Bible, and Thomas Lechmere two folio prayer books, all of which are still in excellent condition. The promise of an altar painting, then at Mr. Merritt's in Provi-

[1] In 1760 Edward Cahill gave me of his free will to the first Episcopal Church of Cambridge, in New England.

dence, caused an alteration in the arrangement of the chancel windows; the large Venetian window of the design was built over, and two round-headed windows at the sides were substituted for it, leaving the space over the altar free for the painting. Although such elaborate preparations were made for this altar-piece, no record can be found that it was ever put in place. A few years afterward another painting was offered by John Apthorp, but before it was ready for delivery the donor was lost at sea, and his intention was apparently never carried out.

The building committee had voted that the edifice should not cost over £500, but the actual expenses, exclusive of the land, rose through unexplained causes to £1300. This enormous excess was probably why the coating of rough-cast was never added, why the belfry stood half-completed for years, and why the pillars so long lacked their carving and capitals. Harrison's charge for the plan, it may be noted, was £45.

At last, with all its incompleteness, the building was sufficiently advanced for occupancy, and in the newspapers appeared the following notice:

Oct., 1761. CHRIST CHURCH at *Cambridge* will be opened on Thursday, the 15th instant. Divine Service will begin at XI o'Clock; and there will be a Collection for the Benefit of the Church.

This service was nothing but an opening service, for the lack of a bishop in the colonies made a true consecra-

tion of the building impossible.[1] The congregation that gathered to witness the opening ceremonies must have been a large one, for the collection amounted to more than £35. Besides the proprietors of the edifice, there was no doubt a goodly number of Boston churchmen, who had come out to show their interest and approval in the efforts of their brethren in the little university town. A number of the old Orthodox inhabitants, too, were probably led by a mixture of curiosity and distrust to witness the initial proceedings of an organization that brought into their midst the hated British manners and customs, the very elements of Popery and confusion from which their forefathers had thought to free themselves forever. For almost a hundred and thirty years their town had grown and prospered under the stern old creed, weekly expounded through many turnings of the hour-glass in the bare, barn-like "meeting-house" on Dunster Street, where some of these very Church-of-England men, having no other place of worship, had long held pews. Now, however, a good part of the pew-rents in the meeting-house were to fail, and the only gleam of consolation to be found in the whole gloomy prospect was that this new church would in all likelihood advantage the town, "as

---

1 "The care of it [the Church of England in the colonies] as an Episcopal Church is supposed to be in the Bishop of London. How he comes to be charged with this care I will not now inquire; but sure I am that the care is improperly lodged: for a Bishop to live at one end of the world and his church at another must make the office very uncomfortable for the Bishop, and, in a great measure, useless to the people."—*Bishop Sherlock, 1751.*

tending to draw an additional number of respectable inhabitants." But if these inhabitants were to be men who upheld the iniquitous government of the Georges, their room might be better than their company. How harshly must have grated upon many ears in that congregation these portions of the prayer used on the occasion:

We implore Thee, O King of Kings, to crown with the blessings of heaven and earth our most Gracious Sovereign Lord, George the Third, by Thy grace King of Great Britain and Ireland and of all the dominions thereunto belonging, defender of the faith, and throughout all his realms supreme in all causes ecclesiastical and civil, endue him with all royal virtues, prosper his arms and counsels, grant him a long and happy reign over a free and willing people, to Thy glory, the welfare of his subjects, the protection and advancement of true religion. Bless, O Lord, her Royal Highness the Princess Dowager of Wales, and all the royal family, enrich them with Thy heavenly grace, and prosper them with all happiness.

Illuminate with the truth of Thy doctrine the dispensers of Thy most holy word and sacraments, the Archbishops, Bishops, Priests, and Deacons of the Church of England and the Ministers of all other Protestant Churches. Pour down upon them the continual dew of Thy blessing, that they may be holy and exemplary in their lives and faithful stewards of Thy mysteries. Bless the nobility and magistracy, endue them with grace and wisdom, that they may all in their several characters maintain religion and virtue.

We can guess that not much of the collection of £35

came from the pockets of those who sat every "Sabbath" in the barn-like meeting-house on Dunster Street.

As the service ends, and the rosy-faced, eager young rector, gazing down from the great wine-glass pulpit overshadowed by the beautifully carved sounding-board, upon the well-filled rows of high, square box pews, concludes his maiden sermon, "On the Constitution of a Christian Church," the congregation pass through the doors, then painted a bright red, and disperse to their homes. The proprietors linger behind to congratulate Dr. Apthorp, and request that his sermon be published. With the murmur of their voices in our ears let us stand in the door and look out over the Common, "a spacious plain, more like a bowling-green than a wilderness," fringed all about with Lombardy poplars, a group of which surrounds the church. Close on the eastern side of the church lies the town burying-yard, already in use for a hundred and thirty years, and containing the bones of Stephen Daye, the first printer on this continent north of Mexico, Elijah Corlet, first master of the "faire Grammar Schoole," established about 1640, Thomas Shepard, successor of Hooker, the town's first minister, and Dunster, Harvard's first president. The little group of college buildings stands just beyond the grave-yard. The ground plan of the five buildings makes a letter E; Massachusetts and Harvard, the top and middle arms respectively, are joined at the back by the first Stoughton (built in 1698 and taken down in 1781), while Holden, the lower arm, is joined

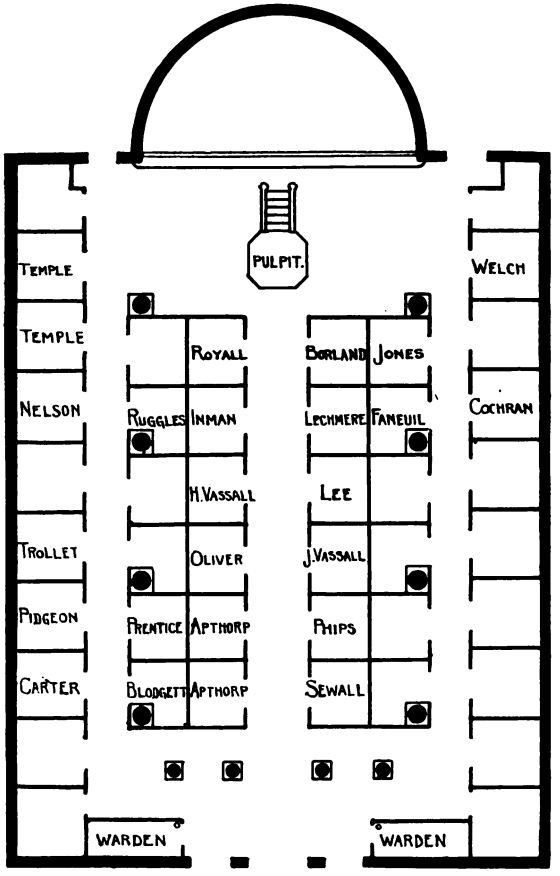
to Harvard by Hollis. A little farther down the road, on the site of the present Lyceum Hall, stands the court-house (built in 1756, and still preserved on the westerly side of Palmer Street). Past the colleges runs the road to Menotomy (Arlington), and over the Common, in front of the church, straggles the Watertown road (Garden Street). Beyond the church it inclines to the left (Mason Street), and passes up Tory Row (Brattle Street). Just at the bend stand three giant elms. One of them is already famous as the tree under which George Whitefield delivered his impassioned addresses when he visited Cambridge in 1740; but the fame of the Whitefield Elm is soon to be surpassed by that of its brother, beneath the spreading branches of which another and a greater George will, in a few short years, draw his sword for the first time as commander-in-chief of that undisciplined crowd of tatterdemalions, the American Army.

But the courtly compliments of the proprietors have been brought to a graceful peroration, and the cocked hats, laced coats, white silk stockings, and small clothes of the honorable gentlemen appear in the doorway, as they move off to their residences. The largest group turns up Tory Row, or Church Row, as, from the creed of its abuttors, it was also called. Colonel Henry Vassal stops at his rambling old mansion (now 94 Brattle Street), nearly opposite to that of his nephew, Major John (105 Brattle Street). Tradition tells of a secret underground passage between these houses; and a bricked-up arch in Colonel Henry's

cellar is still pointed out as the entrance at his end. Jonathan Sewall,[1] King's Attorney, leaves the group at the stately house (149 Brattle Street, now much altered and moved somewhat westward) which he has recently purchased from its builder, Richard Lechmere. Joseph Lee, Judge of Common Pleas and member of the Honourable Council, clad in his inevitable red cloak of office, alights from his ponderous yellow coach at his house (159 Brattle Street), already known as one of the oldest in town. Captain George Ruggles lives just beyond him in a stately square mansion (175 Brattle Street), and as the road takes a sharp southerly trend (Elmwood Avenue), we leave the last of the dwellers on Tory Row, "the pretty little dapper man," Colonel Thomas Oliver, Lieutenant Governor of the Province, at the house that has been preserved most closely in its colonial aspect and surroundings.

Meanwhile Richard Lechmere is far down the Charlestown road on his way to his new house on Lechmere's Point (East Cambridge), and Benjamin Faneuil, brother of Peter, of Faneuil Hall fame, with James and Thomas Apthorp, brothers of East, have reached their destinations in Little Cambridge, across the river. Madame Mehitabel Temple, who owned the pew nearest the pulpit, and her son Robert lived at the famous Ten Hills Farm (Somerville); and Brigadier-General Isaac Royall, founder of the Royall Professorship of Law in Harvard, was still farther

[1] He became a proprietor in 1766, but is introduced here for the sake of condensation.



The Tory Proprietors, circa 1770.

Prepared in conformity with the treasurer's accounts, on a conjectural numbering of the pews.

away, in Medford. The church was attended, "when the weather should permit," even by the Skiltons and the Sweethens of Woburn, and by Robert Nickells of *Bilrica*.

And where does the rector live? While the church was in process of erection another noble specimen of colonial architecture was begun, a little to the southeastward of the college buildings. With the addition of an unsightly third story, it stands today (10 Linden Street) nearly as when first completed. The privileged visitor may yet enter its wide hall, with the elaborate staircase balustrade, may yet admire the stately proportions of its rooms, and the wealth of hand-carving on cornice and mantel, may yet gaze in astonishment at the wonderful hand-painted wall-paper on the state chamber, and the intricate patterns on the quaint Delft tiles of the fireplace. These evidences of taste and wealth excite today our admiration alone; an hundred and thirty years ago they served to intensify the distrust with which the proceedings of the Church-of-England men in Cambridge were viewed, for the builder of this mansion was the Rev. East Apthorp. There was, to the apprehensions of the Puritanical populace, but one explanation of the whole affair; the Episcopalians had now a firm hold in the province; they had a centre of influence at last in the heart of the university town; they were about to complete their organization by the introduction of a bishop. Who better fitted for the mitre than the brilliant, agreeable, learned, and zealous Apthorp? To the Rev. Dr. Jonathan Mayhew it was plain that "a certain superb edifice near

Harvard College was even from the foundation designed for the palace of one of the humble successors of the Apostles." The house was dubbed, half in fear, half in ridicule, "the bishop's palace," and retains the name to this day.

Political prejudice, too, was against the new church, and we can scarcely wonder, for in the general instructions issued by the Society for the Propagation of the Gospel its missionaries were especially exhorted "to endeavor with the utmoſt care and zeal . . . to ſupport His Majeſty's Government." The inexperienced young rector began to realize the meaning of his old college chum, the Bishop of Bristol, who wrote:

I need not urge to you the consideration of the situation in which an Episcopal Clergyman finds himself in your parts, and of the great circumspection which it requires.

Circumspect or not, the Rev. Mr. Apthorp found popular feeling running so high that he felt called upon to publish "Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel." This was eagerly laid hold of by Dr. Mayhew, who published an acrimonious reply, and there ensued one of those battles which the opportunities of the modern press have rendered obsolete,—a pamphlet war. Criticisms, replies, challenges, reviews, arguments, and polemics of every kind were embodied in badly-printed, limply-bound brochures, one even in *verse*. To a gentleman of Mr. Apthorp's refinement and mildness, the violent language of his opponents must have been pe-

culiarly distressing. All through his part of the controversy his forbearance and charity were as marked as the absence of any such qualities on the side of his adversaries. The position in which he was placed by these attacks was a most trying one; "though actuated by the best motives," to use his own words, "and a desire to do such service as he could to the Church of England and his country, he had sustained as rude a storm as perhaps ever beat upon a person of his station." The end of it all may be seen in the following notice:

Boston, Sept. 13, 1764 (Thurs.). Monday last sailed from hence, the Hannah, Capt. Robert Jarvis, for London, in which the Rev^{d} M^{r} East Apthorp, Missionary for Cambridge, also M^{r} Kneeland, belonging to Connecticutt, for Episcopal Ordination for the Church at Huntington, and several other Persons went Paſsengers.

Though the excuse for this retreat was the settlement of urgent private affairs in England, Mr. Apthorp, shortly after reaching London, resigned his mission in Cambridge, and settled down to pass the rest of his days in a land where he was free to preach on the advantages of monarchy and to pray for the royal family. In his adopted country his merits were recognized; he was appointed Vicar of Croydon by Archbishop Secker, and remained there for nearly thirty years, universally beloved and respected. When failing sight compelled him to resign his position, he was presented with a purse of nearly £2000 by his parishioners.

Rev. Dr. East Apthorp, aged 74.

From an original in the possession of his descendant
Mrs. Stephen G. Bulfinch.

Besides his work at Croydon, he held a number of honorary positions, such as the Prebend of Finsbury, attached to St. Paul's Cathedral. It is interesting to note in connection with his suspected designs in America, that in England he actually was offered a bishopric,— Kildare,— in 1790, but refused it on account of his failing health. His last years were spent in his university home, the English Cambridge; he had become nearly blind, but was cheerful and mentally active till the end. He lies buried in the chapel of his college, with the following inscription, composed by himself, upon his tombstone:

EAST APTHORP, S. T. P.,
HUJUS COLLEGII NUPER ALUMNUS ET SOCIUS,
AEDIS CATHEDRALIS S'TI PAULI PREBENDARIUS.
DECESSIT IN FIDE DIE XVI. APRILIS
MDCCCXVI. AETATIS LXXXIV.
EXPECTANS MISERICORDIAM
DOMINI NOSTRI JESU CHRISTI
IN VITAM AETERNAM.[1]

For nearly three years after Mr. Apthorp's resignation Christ Church had no settled rector. During this interval service must often have been read, and even the music supplied, by the parish clerk, Thomas Sherren, a man of many

[1] East Apthorp, Professor of Divinity, a former graduate and fellow of this college, Prebend of S. Paul's Cathedral. Departed in the faith April 16, 1816, aged 84, looking for the mercy of our Lord Jesus Christ unto eternal life.

parts. He united the offices of clerk and sexton for the modest wage of £8 a year, but his versatility of genius made him invaluable in *any* ecclesiastical function. The accounts give several hints of his varied talents, e. g.:

1760,	Septr paid Sherren piloting Sloop of piling Boards	£2	14s.
1765,	Jan. 30 By pd Edwd Manning teaching J. Sherren to sing . .		10s. 11¼d.
1767	By cash pd Sherren as allowance for washing the Linnin . .	£1	

From the close of the year 1764 to the following Easter the Rev. Mr. Griffith was in charge of the mission. In October, 1765, apparently at the instance of Governor Bernard, the Rev. William Agar consented to keep the church from closing for want of a minister. He writes to the Society for the Propagation of the Gospel:

> There are about forty communicants; all the proprietors of the church are men of fortune. Some of the collegians come to church. . . . The temper which made Mr. Apthorp uneasy will ever disturb this mission.

The feeling against the church, however, had somewhat subsided after Mr. Apthorp's departure had removed the eminent danger of a colonial bishop, with headquarters in Cambridge. The work, too, of the Society for the Propagation of the Gospel was perhaps viewed with more toleration in Cambridge after the Society's display of kindly feel-

ing toward the college; for when the library was destroyed in the burning of the first Harvard, in 1764, the Society, at Mr. Apthorp's suggestion, contributed a number of books towards its restoration.[1] In a letter of thanks to the society, President Holyoke says:

> The books you have sent are just such as we wished to have, and will always be an evidence of the learning and judgment of the gentlemen who chose them.

During the winter and spring of 1766–67 Mr. Wheeler officiated in Christ Church, until in June, after many delays in negotiations and travel, the Rev. Winwood Serjeant arrived in Cambridge and took charge of the mission. He is supposed to have been a native of Bristol, England. He was ordained priest by the Bishop of Rochester in December, 1756, and on the same day was licensed by the Bishop of London for South Carolina. In that province he was engaged as missionary under the Society for the Propagation of the Gospel until transferred to Cambridge. He received the same annual salary as had been given to Mr. Apthorp,—£50 from the society, £50 from the proprietors, and £18 in lieu of house and glebe. During the first part of his ministry he rented the house, now much enlarged, number seven on Waterhouse Street; later he

[1] Among the books lost in the fire was a full set of the works of the best English divines, presented to the college by the Society, through the efforts of Bishop Berkeley, in 1747.

moved to a house which stood on the present Observatory grounds, nearly opposite the end of Linnæan Street.

Mr. Serjeant was without the great learning and brilliant abilities of Dr. Apthorp, but, as so often happens, of far happier pastoral experiences. "A few of his letters which have been preserved . . . show him to have been of a sprightly turn, with a touch of humor and pleasantry, but a man of tender feelings and affectionate disposition." [1] The eight years of his ministry are among the happiest in the history of Christ Church. "The Church of Cambridge," he writes to the Society for the Propagation of the Gospel, "affords nothing of consequence to communicate, except the happiness of assuring you of its regularity and tranquillity."

In 1772 he says:

The congregation increases notwithstanding the late loss of two principal families by death and removal. My communicants make a superior figure to most in the country.

The death referred to is probably that of Colonel Henry Vassal, who died in 1769, and was buried in the tomb he had prepared beneath the church.

In another letter Mr. Serjeant writes:

There is all the decency and regularity of compliance with the ordinances of the Church that the custom of the times will admit of. I would fain flatter myself that the

[1] Hoppin, *Historical Notice*, p. 43.

Church of Cambridge may, in a few years more, become as resepctable for numbers as it is now for peace and quietness, and propriety of conduct and behavior both in civil and religious life.

In a letter of 1774 the rector reports the number of families in his congregation as between fifteen and twenty, "six of them possessed of ample fortunes, the rest in very easy circumstances, who have retired from business." The income of the Church then rarely exceeded £70 per annum; the expenses were almost entirely for salaries, with occasional small charities like the following:

1770 Oct.	By Cash p[d] Mr. Bacon a Poor man,	19s. 4d.
1771	p[d] Dolly out of poor money . . .	7s. 8d.
1773	To sundry disbursements to y[e] poor & for wine and charcoal . . .	£2 10s. 8d.

The charcoal was for warming the vestry. Neither heat nor artificial light appear to have been supplied in the main building. Cold feet were guarded against by three or even four thicknesses of flooring-boards; but this precaution seems to have failed to keep the versatile Mr. Sherren comfortable, for the accounts show the purchase of "a Bearskin to lay at the bottom of the Reading Desk."

It was during Mr. Serjeant's rectorship that the William and Mary communion service, still in use, was presented to the Church by Governor Hutchinson, the successor of Governor Bernard.

The peaceful days of Mr. Serjeant's ministry were but the calm before the storm; the long gathering

The William and Mary Service and the First Page of the Original Parish Register.

clouds of the American Revolution were looming up in more gloomy certainty every moment. In the letter of March 12, 1774, already quoted, the rector continues as follows:

> The populace are almost daily engaged in riots and tumults. On the 7th inst. they made a second destruction of thirty chests of tea. Political commotions run extremely high in Boston; if not suppressed soon, the whole province is in danger of being thrown into anarchy and confusion.

Three months later he writes:

> Boston is in a terrible situation, and will be much more so if they do not submit to government before fall; the poor will be most miserably distressed, and the town must be absolutely ruined.

This must have been one of his last letters as rector of Christ Church, for his ministry was soon to come to an untimely end. The proprietors of the Church were already beginning to find Cambridge too hot for them. Major John Vassal, John Borland, and others of their number, abandoned their homes in the course of the summer, and sought the protection of the King's forces in Boston. Thomas Oliver remained till September, when an armed mob appeared in front of his house and wrung from him his resignation as President of the Council; after which he, too, retired to the hospitality of General Gage. Just when or how the Rev. Mr. Serjeant was obliged to leave Cambridge is unknown. He took no active part in politics, but the

very fact that he was a Tory, and prayed for the King and his government, was enough to make him a mark for the fury of the populace. There is a probability that in the riots of September, 1774, his house was attacked and he was turned out of it by violence. He mentions his hardships in a letter dated, probably from Newburyport, in August of the following year, 1775, as follows:

Families, however inoffensive, suspected to retain any loyal principles, [were] treated with the utmost insolence and rigor. I was obliged to retreat with my family fifty miles into the country to Kingston, in New Hampshire, where I was in hopes of meeting with a peaceful retirement among rural peasants, but my hopes were soon disappointed. The restless spirit of fanaticism renders unintelligent minds more licentious and ferocious. I found it necessary to remove to Newbury, where I hope to be protected from the insults of the common people. I have lost not less than £300 in household furniture and books destroyed and pillaged.

Mr. Serjeant did not long survive his misfortunes and the dispersion of his congregation. For two or three years he seems to have lived at Newbury, or what is now Newburyport. In 1777 he was attacked with paralysis, and the next year returned with his family to England to reside among his friends at Bristol. He lingered for a while in a very feeble and helpless condition of body, till another stroke terminated his sufferings. He died September 20, 1780, at Bath, England, whither his family had removed. In these last years of his life, in addition to his other mis-

fortunes, he suffered from extreme poverty, and his situation was truly distressing. His fourteen-year-old son died within a few days of his father, and was buried in the same grave. Mrs. Serjeant, after her husband's decease, obtained from the Crown, in consideration of their sufferings and losses in the Rebellion, a pension of £100, and resided at Bath for the remainder of her days. Her life was one of the most bitter trials. The seven bright years of her husband's happy ministry were followed by days of awful darkness. In one of her letters she says she has passed through great troubles in besieged towns, has been shipwrecked, and has often experienced cold and hunger. This sad tale is but one instance of the calamities that fell on the Episcopal clergy and their families in those days, for conscience' sake and their loyal adherence to the established government.[1]

The last regular services in Christ Church before the outbreak of the Revolution must have been held during the summer of 1774. All the next winter the church was closed, an abandoned fold, the shepherd fled and the sheep scattered. Then came the day of Lexington, the rush of the minute-men to Cambridge, and in a few weeks the first arrivals of the seven-months volunteer regiments. One of the earliest of these regiments to report to General Artemas Ward, then the commander of the Provincial forces, was that of General Joseph Spencer, the first of the levies from

[1] Hoppin, *Historical Notice*, pp. 43–45.

Connecticut. In his regiment was a fine company from Wethersfield, under command of Captain John Chester. They had the then very unusual distinction of a uniform, "wholly blue, turned up with red," and whether from their appearance and reputation, or from mere good fortune, they were assigned what must have been the best quarters in town — Christ Church. How they must have exulted when they visited their comrades, crowded like sheep into the rooms of the college buildings,[1] or the private houses of Cambridge, and told of the high, ample pews, each a roomy alcove for a group of chums, of the organ, and of the relics of the Tories to maltreat at will.

It is probable, however, that the greater part of the damage which the church sustained at this period was not inflicted by Captain Chester's company. The metal organ-pipes were undoubtedly removed and made into bullets, and some wanton firing of flint-locks may have been indulged in, as the bullet-scar in the porch seems to testify; but Chester was too much of a martinet, and his men had too much *ésprit de corps*, to countenance any wholesale destruction even of Tory property. The Wethersfield company was evidently one of the best disciplined in the army; when an exchange of prisoners was made in June, this company was detailed as the escort, and "did honor to

1 In four college buildings (the Provincial Congress occupied the rebuilt Harvard Hall) there were quartered no less than 1680 men, or rather more than the present total number of undergraduates. Paige, *History of Cambridge*, p. 423.

themselves, their officers, and their country." On the eve of the Battle of Bunker Hill "one subaltern, one sergeant and thirty privates were draughted out over night to intrench" from this company, and in the engagement next day Captain Chester was mentioned with especial credit. Another motive, too, must have deterred the militia from any serious mutilation of their quarters: John Pidgeon, the only proprietor of the church who espoused the colonial side, had been appointed commissary-general to the forces, and the most careless raw recruit would think twice before giving cause of offence to an officer upon whom depended so much of his bodily comfort.

All through the summer and the autumn Christ Church served the ignoble purposes of a barrack.[1] Early in December, when the permanent quarters, after many delays, were finally ready for occupation, the Wethersfield company were withdrawn from the church, doing, no doubt, a good deal of parting window and door smashing.

Now came the time when Christ Church was to ac-

---

[1] Drake says, "The church became a barrack, in which Captain Chester's company, of Wethersfield, Connecticut, was quartered at the time of Bunker Hill, and after them one of the companies of Southern riflemen. It appears also to have been some time occupied as a guard-house by our forces." *Historic Fields*, p. 275. I have been unable to find any other reference to this company of riflemen. The use of the church as a guard-house is probably founded on a sentence in Mr. Serjeant's letter of August, 1775, quoted in Hoppin's *Sermon on the Re-opening of the Church*, p. 14. It must be remembered that Mr. Serjeant was writing from hearsay, and in a state of mind that put the worst possible color on every rumor.

quire one of its most cherished associations, when beneath its roof the Father of his Country was to offer up his prayers and listen to the holy Word, and by his stately presence and the magic of his name give to the fabric a dignity and interest which will endure as long as the old building stands. General Washington, like most Southerners of his day, was a good churchman, but during the first months of his stay in Cambridge he had worshipped, partly from policy, partly from necessity, in the "meeting-house," then under the care of Dr. Appleton. Whether the withdrawal of the militia from Christ Church allowed him to carry out an already formed intention, or whether Mrs. Washington, who arrived in Cambridge in the middle of December, was the moving spirit of the occasion, at all events, orders were given to prepare the church for service once more. Hasty repairs were made, probably at the expense of Judge Lee, the only Tory proprietor who seems to have found Cambridge safe during the war, and this only on account of the extreme mildness of his life and his loyalty.

The last day of the eventful year 1775 saw Washington's first entrance as a worshipper in Christ Church. Tradition still points to the spot near the threshold where the cocked hats of the General and his staff were piled, according to the custom of the day, as their owners passed into the church. The General and Mrs. Washington seem to have occupied Robert Temple's pew, the third from the front on the left wall, now the slip opposite the sixth

pillar from the door. This pew may have been assigned them as being the cleanest and least injured of any. A large number of the staff and general officers were seated in the pews of the nave, and many of them brought the ladies of their households. In the absence of any clergyman, Colonel William Palfrey read service, and describes his performance thus in a letter to his wife:

What think you of my turning parson? I yesterday, at the request of Mrs. Washington, performed divine service at the church at Cambridge.

There was present the General and lady, Mrs. Gates, Mrs. Custis and a number of others, and they were pleased to compliment me on my performance. I made a form of prayer, instead of the prayer for the king, which was much approved.

I gave it to Mrs. Washington at her desire, and did not keep a copy, but will get one and send it to you.

The prayer of Colonel Palfrey was as follows:

O Lord our Heavenly Father, high and mighty, King of kings and Lord of lords, who hast made of one blood all the nations upon earth, and whose common bounty is liberally bestowed upon thy unworthy creatures; most heartily we beseech Thee to look down with mercy upon his Majesty George the Third. Open his eyes and enlighten his understanding, that he may pursue the true interest of the people over whom Thou in thy Providence hast placed him. Remove far from him all wicked, corrupt men, and evil counsellors, that his throne may be established in justice and righteousness; and so replenish him with the grace of thy Holy Spirit, that he may incline to thy will and walk in thy way.

Have pity, O most merciful Father, upon the distresses of the inhabitants of this western world. To that end we humbly pray Thee to bless the Continental Congress. Preside over their councils, and may they be led to such measures as may tend to thy glory, to the advancement of thy true religion, and to the happiness and prosperity of thy people. We also pray Thee to bless our provincial assemblies, magistrates, and all in subordinate places of power and trust. Be with thy servant the Commander-in-chief of the American forces. Afford him thy presence in all his undertakings; strengthen him that he may vanquish and overcome all his enemies; and grant that we may in due time be restored to the enjoyment of those inestimable blessings we have been deprived of by the devices of cruel and bloodthirsty men, for the sake of thy Son, Jesus Christ our Lord. Amen.

In spite of Colonel Palfrey's creditable performance Washington must have felt the incompleteness of a service without a clergyman, and on the same day, perhaps immediately after the service, wrote to Congress, officially recommending better provision for chaplains in the American army.

Well might the Commander-in-chief seek the support of religion on the eventful New Year's eve of '76, for he was in the midst of one of the most perplexing problems of the whole anxious winter, and "How it will end," he wrote a few days later, "God, in his great goodness, will direct." It was the crisis in the existence of the army,— on January 1st would expire the last of the old terms of enlistment. For weeks the homesick militia had been leaving, as fast as

their terms expired, for their families and farms, and every attempt to work either on their pride or their patriotism had failed to secure their re-enlistment. "We have never been so weak," writes Greene, "as we shall be to-morrow, when we dismiss the old troops." Washington himself says, "Search the volumes of history through, and I much question whether a case similar to ours is to be found, namely, to maintain a post against the power of the British troops for six months together, without powder, and then to have one army disbanded and another raised within the same distance (musket shot) of a reinforced enemy."

Yet upon the dark prospect broke a ray of light, for on this New Year's eve came the cheering intelligence from the Canadian expedition that Arnold had joined Montgomery at Point aux Trembles, and every preparation was making for the long-planned attack on Quebec, upon the success of which the Americans counted so much.

Of other services which Washington attended in Christ Church we have no record. There has always been a tradition in Cambridge that he worshipped there regularly, but taking into account the disfavor with which the Tory Church was looked upon, it seems probable that the General was too politic to have adopted a course so little in accord with the views of the main body of the army. There are several occasions mentioned upon which he continued to attend the "meeting-house" and listened to the Rev. Mr. Leonard's preaching to the troops. Yet, as Dr. Hoppin points out, Mrs. Washington doubtless requested a copy

of Colonel Palfrey's prayer for use on similar occasions; and as both armies remained inactive during the winter there were plenty of opportunities for service in Christ Church.

With the departure of the Continental Army, after the evacuation of Boston in March, 1776, a sudden quiet fell upon Cambridge and continued for more than eighteen months. In the beginning of November, 1777, the bustle of military life recommenced, but Cambridge Camp was no longer that of a victorious army, but of a captured one. General Burgoyne capitulated on October 17th, and the British and Hessian troops, 4,200 strong, were assigned to Cambridge as their prison-ground. Their artillery was parked on the Common in front of Christ Church, and the barracks built for the besiegers of Boston were now occupied by vanquished foes. The presence of so large a body of foreign troops, enemies, demoralized and idle, had unfortunate effects. Friction was constant, quarrels were frequent, and some peculiarly unhappy incidents occurred. Among the saddest of these was the shooting of Lieutenant Richard Brown of the 21st regiment, one of the English prisoners, by a sentry, in June, 1778. Brown was driving down-hill, and lost control of his horses. The raw country boy standing guard at the foot of the slope challenged him to halt and show his pass, but all Brown could do was to turn and point to his sword,[1] indicating his rank and privi-

[1] It was a part of the "convention" under which Burgoyne surrendered that his officers should retain their side arms.

leges. The sentry ignorantly or wilfully misunderstood the motion, and running up to the carriage shot the Englishman through the head. The affair caused great excitement, and the funeral, on June 19, was attended by all the English officers and soldiers, with nearly all the German officers, and several of the American. By consent of General Heath, commanding the guard in Cambridge, Christ Church was thrown open for the service, and the body of the unfortunate Lieutenant was interred "in the church," doubtless in the Vassall tomb. It was on this occasion that the most severe damage was done to the building of any that it received during the war. 'An eye-witness' says:

I cannot paſs over the littleneſs of mind, and the pitiful reſentment of the Americans, in a very trifling circumſtance, [for] during the time the ſervice was performing over the body [at the tomb in the cellar?], the Americans ſeized the opportunity of the church being open, which had been ſhut ſince the commencement of hoſtilities, to plunder, ranſack and deface every thing they could lay their hands on, deſtroying the pulpit, reading-deſk and communion-table, and aſcending the organ loft, deſtroyed the bellows and broke all the pipes of a very handſome inſtrument.

Pieces of the organ were strewn about Cambridge for a long time after this desecration; they were picked up even in the roads. One of the original pipes is said to be

---

[1] Ensign Anbury, *Travels*, II., 234.

preserved as a relic, but a good deal of searching has not revealed it.

The last of the Convention prisoners left Cambridge in November, 1778. The town had suffered considerably from its two military occupations, but nowhere more severely than in the case of Christ Church. The building was little better than a ruin, "the doors shattered and all the windows broken out, exposed to rain and storms and every sort of depredation, its beauty gone, its sanctuary defiled, the wind howling through its deserted aisles and about its stained and decaying walls; the whole building being a disgrace instead of an ornament to the town." The congregation was as completely shattered as the church. Of the whole band of worshippers only John Pidgeon and Judge Lee remained in Cambridge. The others, all devoted Loyalists, had been proscribed and banished, and their beautiful estates, by an act of extreme severity, confiscated and sold by the new government. Robert Temple was imprisoned and examined, but released and allowed to go to London, where he died before the close of the war. John Borland died in Boston during the siege. A letter of 1778 says:

Mr. Serjeant's parish at Cambridge is wholly broken up. The elegant houses of those gentlemen who once belonged to it are now occupied by the rebels, and Mr. Inman, a man of fortune and figure, is now obliged to purchase things from his own farm at Cambridge. The rebels have taken from him every thing except wearing apparel, only

because he had been one of the King's council in that province.

Henry Vassal alone slept peacefully through all these trials and tumults in his tomb beneath the church. No doubt the other proprietors intended that they, too, should be laid to rest near him, but they lie to-day in widely scattered graves. "They thought they were building this place of worship for their children; but their children are not here to-day. We are in their place, and enjoy their spirtual privileges only as their successors in the faith. A tender sadness mingles with the retrospection when we walk among their dwellings and in their paths, but especially when we tread these aisles and kneel in the places where they knelt." [1]

The first era of Christ Church, the time of its early prosperity and influence, had been closed by the second, that of its desecration and neglect. The Tory days were done.

All through the eighties the church remained in a state of decay and desolation. In 1790 a subscription was started, with the following preamble:

Whereas the Episcopal Church in Cambridge, (a building not many years since erected, and an elegant piece of architecture,) has in the course of the late War been much damaged, the windows being totally destroyed, the Pews, Altar and Pulpit exceedingly injured, and the Organ wholly

[1] Hoppin, *Commemorative Sermon.*

torn to pieces; and whereas the repairing of the same will render an essential Service, not only to the Episcopal Church in general, but to a number of our Christian Brethren in that town and in its vicinity, who are now destitute of a place and opportunity of worshipping God in a manner most agreeable to them, —

Therefore, to aid and assist in so laudable a design, we hereby promise to pay to such person or persons, as shall be duly authorized by the Proprietors of said church, to receive and apply the same for the purpose aforesaid, the sums and articles affixed to our several and respective names.

Much interest was taken in the restoration of the Church and many subscriptions were received from persons not connected with it. The greater part of these subscriptions were set down as to be given "in work," an evidence of the scarcity and depreciation of the currency of the day. The character of some of the repairs is shown by the following bill:

Church work to Joſiah Maſon Dr

July 1790

To two Days work at ye windors at 5 .	0=10=0
To making a Veſtre Door 6–8 . . .	0= 6=8
To a Days work grating in ye Celar 5 .	0= 5=0
To a Day to Boſton —— 5 —— . .	0= 5=0
To work By Contrack upon ye pulpet .	9= 0=0
	£10= 6=8

The Church was re-opened by Rev. Dr. Parker, of Trinity, Boston, on July 14, 1790. His sermon, still preserved in the manuscript, was on the text: —

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord."

In the prayer used on this occasion remembrance was made of him who, fifteen years before, newly invested with the highest military honors his country could bestow, had worshipped in Christ Church, and was now risen to the supreme civil authority; and for the first time the walls of the old colonial edifice echoed to the name of the President of the United States.

During the ensuing winter the officiating clergyman was the Rev. Joseph Warren of Plymouth. He had been put into Deacon's orders, it would seem, especially for this service, by Samuel Seabury, the first bishop of the American Church. At the Easter meeting of 1791 the Rev. Dr. Walter was invited to become rector, and accepted; but an unfortunate complication arose. Almost at the same time he had been chosen rector of Christ Church in Boston, and each congregation expressed its willingness to share his ministrations with the other, provided he would reside in their town! As he finally decided to fix his dwelling place in Boston, his connection with Cambridge was severed. From April to October, however, he officiated in the university town conjointly with the Rev. William Montague, each taking the services for one half of the time.

During this period strenuous efforts were being made

to collect a congregation and organize the parish afresh. At the Easter meeting Thomas Brattle offered the materials necessary for finishing the outside of the chancel. Mrs. Mary Bethune had presented, shortly before, a silver receiver for the Communion alms. The efforts to restore the organ to a serviceable condition were numerous, but only a portion of the destroyed stops were ever replaced. In the correspondence with Christ Church, Boston, it transpired that a number of the pipes had been "loaned" to the Old North, though how there was anything left to loan after the havoc wrought by the Continentals is an unexplained mystery.

Wretched as its condition must have been, the organ was yet put into some sort of order, and the following preparations were made for an organist:

Cambridge the 20th of Aug 1791. This is to certify that I the Subscriber this day have contracted with Jon[a] Simpſon *Esqu*[r] to teach M[r] PhilleBrown[1] to play a number of Pſalmtunes & other tunes on the organ on the following conditions:

1 I am to receive the Sum of nine pounds Lawfull money of which one third ſhall be paid now & the two thirds when I have fullfill'd my engagement.

2 I promise imediately & as often as poſſible to repeat with the ſaid PhilleBrown the neceſſary instructions for performing the agreed tunes & Airs.

---

[1] James Fillebrown had been a sergeant in the Continental Army. Paige, p. 428. He was clerk of Christ Church for seventeen years.

3 I promise to teach him to play the following Pſalm-tunes viz *All Saints*, *Old hunderd*, & *Chester* all of long metre *Colchester Plymouth* 34th Pſ : all of common metre *Sutton & Little Marlborough* of Short metre *Lenox & St. Hellens* of particular metre. I promise that he ſhall learn to play the aforesaid tunes correct eaſy and with ſuch a choice of fingering, that it may benefit him to ſtudy other tunes without my help.

4 I alſo promise to teach ſix different airs to the ſaid Mr PhilleBrown of which he may make uſe on Occasions of Voluntarys.

HANS GRAM.

The services of the Rev. Mr. Montague must have been satisfactory, for the rectorship was offered him, but there is no record of his acceptance, though he continued to officiate occasionally for the next three years. The Rev. Dr. Parker, at the request of the congregation, consented to give as much time to them as he could spare from his church in Boston, and with these meagre ministrations, eked out by the lay-reading of two Harvard graduates, the parish had to content itself till the year 1796.

In 1794 an attempt was made to strengthen the struggling parish by its formal incorporation. The "Act Incorporating the Wardens and Vestry of the Episcopal Church in Cambridge" received the sign manual of Samuel Adams, then governor of Massachusetts, but it seems to have been no more effective for its purpose from the presence of such a great name.[1] The parish remained as feeble as before;

[1] In 1799 a further incorporation took place, and again in 1816.

during the next thirty years it was served almost entirely by lay-readers; "service and sermon were read every Sunday by resident graduates of the University, who were thus supported while they prepared themselves for Holy orders."[1]

In 1795 Elbridge Gerry and Jonathan Simpson, Jr., were elected the delegates to represent Christ Church at the first convention of the Protestant Episcopal Church of America.

After this year even the occasional ministrations of Dr. Parker were withdrawn, and Mr. Theodore Dehon, lay-reader, had entire charge of the services for two years. He was followed by Mr. William Jenks, who served for nearly eight years, besides filling the office of treasurer for the parish. The funds of which he had charge, however, were pitiable enough. Semi-annual assessments were levied on the pewholders to defray the expenses of the preceding six months; but the number of pewholders was small, and naturally enough under the circumstances did not increase. Though only $240[2] were paid the reader, the Church was running into debt, and after two years of bootless attempts

[1] Letter of Samuel P. P. Fay. It is remarkable how many of these readers or their immediate successors rose to the bishopric. Parker became Bishop of Massachusetts, Dehon of South Carolina, Southgate of Constantinople (missionary), Williams of Connecticut, Wainwright of New York, Vail of Kansas, and Howe of Central Pennsylvania.

[2] The sexton's salary at this time was $12 per annum. Though heavily handicapped by his name, Othniel Gorton, he was expected "to sweep out the church once a month at least." *Parish Records.*

to sell pews and raise funds it was voted to take an extreme measure, and dispose of the vacant pews at public auction.

One of the most interesting events of Mr. Jenks's time was the service held in 1800, in compliance with a vote of Congress, "recommending the 22d day of February inst. to be observed by the citizens of the United States, to commemorate the death of General George Washington." Mr. Jenks was instructed to prepare and deliver "a discourse, oration, or eulogy, as he may judge most expedient, on the day proposed by Congress, adapted to the solemn and mournful occasion." Thus was the death of Washington fitly observed in the church where he had worshipped.

In 1804 another attempt to rally the forces of the parish was made. Extensive repairs, especially to the roof, were undertaken, and once more the church music received especial attention. The following document explains itself, and gives the names of several of the most prominent members of the parish at the time:

MUSICK, either vocal or instrumental, or both, has been considered in every age, and by all Sects in the Christian Church, as constituting an eſsential part of Divine W rship, more especially when the People are aſsembled for the purpose of paying adoration to the Supreme Governor of the Universe.

Under this impreſsion, and with a view to encourage Mr. Nathaniel Hancock (or some other person) to perform on the Organ in Christ's Church in Cambridge, we the Subscribers do hereby severally promise and engage, to pay to the Wardens of said Church or their order on demand,

the several sums set against our respective Names; to be by them applied to the above mentioned purpose, and also to compensate some person for blowing the Organ when neceſsary, according to their discretion.

October 29, 1804.

Wm Winthrop, Twenty five dollars paid	$25 0
Thos Lee Twenty Dolls paid	20 –
Andw Cragie paid	25 –
Daniel Mason paid	4 –
Jonathan Hearsay paid	3 –
Wm Cunningham paid	4 –
E. Gerry paid	6
	$87. 0

In 1805 Mr. Jenks accepted a call to the First Parish at Bath, and was succeeded at Christ Church by Mr. Samuel Sewall. A passing gleam of prosperity seems to have shone upon the troubled parish, for in 1807 "All the pews except 3 or 4 in the broad aisle are now let, and the rents punctually paid"; and two years later we learn with surprise that the Church contributed, towards the fund organized to support the first Bishop of Massachusetts, no less than $1250. The parish succeeded, too, in obtaining for the only time in the "Readers' Thirty Years" the services of a clergyman, the Rev. Asa Eaton, D. D. It is true that he agreed to preach only once every two months, but he supplied a reader for the rest of the time, and was himself ready to attend baptisms and funerals whenever duly requested.

This arrangement lasted for only one year, however, and the Church relapsed into a truly deplorable condition. Lay readers gave scattered services, but nothing seems to have been attempted save on Christmas days. Then, true to the old-world customs, the little congregation put forth its feeble energies, made some attempts at decorating the church, assembled a choir, and did their best to procure a minister for the day. Dr. Abiel Holmes, pastor of the First Parish, and father of the "Autocrat," preached on Christmas, 1809, and Dr. Henry Ware on Christmas, 1810. Puzzled enough must those worthies have been at the festival, for outside Christ Church, Christmas was then unknown in Cambridge.

The poverty of the parish had now (1823) reached such a point that only $200 could be raised for the support of public worship and all other expenses, and the wardens were instructed to supply a reader "as far as it shall be practicable with the means provided." It was in this darkest hour of the parish's history that the "Wardens' Fund" was begun, now the most important source of revenue the church possesses. The women of the parish, in the year 1820, subscribed and collected the sum of $420.96 "as a fund towards the support of a settled minister." A society of Harvard students, the Δειπνόφαγοι, or Dinner-eaters, being on the point of dissolution, generously contributed to this fund the contents of their treasury, $265. Other subscriptions raised the amount to over $800. The sum total was received by the wardens "to be put out to interest on

good security, until said Society [the Episcopal Church at Cambridge] shall settle a regularly ordained minister. And at all times hereafter when said Society shall be destitute of such a minister, said fund shall be continued as an increasing fund; but whenever said Society shall have such minister settled with them, the one half of the annual income of the whole fund for the time being shall be appropriated towards his support, and the other half shall go to increase the fund."[1]

At the time, nevertheless, no settled minister could be obtained. A few years before, strenuous but unavailing attempts had been made to induce the Rev. Alexander V. Griswold, recently made Bishop of Massachusetts, to take up his residence in Cambridge and become rector of Christ Church. A sorry cathedral the edifice would have made, for it was fast falling into a state of decay that threatened its very existence. "The Church," writes Judge Fay a few years later, "is now in so ruinous a condition that during nearly two years there has been a total suspension in it of all religious services."

So wretched was the plight of the Church that in 1824 a committee was appointed by the Diocese of Massachusetts to solicit subscriptions for repairing the building, and by their exertions upwards of $3,000 were obtained. Three hundred dollars were given by Harvard College, of which the Episcopalian undergraduates, during the gloomi-

[1] *Parish Records*, Vol. I, p. 295 ss.

est days of the Church, had composed a large part of the congregation. During the summer and autumn of the following year the Church was thoroughly repaired, and a number of changes were made in its interior. The four windows in the southern wall, two in the apse and two at the ends of the aisles, were all removed. The pulpit and reading-desk were placed inside the chancel rail, the first in the right-, the second in the left-hand corner. The square box pews of the nave were converted into the modern "slips," but the wall-pews were left unchanged. The carved capitals, too, were at last added to the columns.

The Church was re-opened on July 30th, 1826, the Rev. George Otis, one of the instructors in Harvard, preaching from Psalms xlix: 9. Although he was chosen rector, the corporation of the University declared themselves unwilling to authorize his acceptance of the invitation. He continued to officiate, however, and was virtually in charge of the Church till his untimely death, at the age of thirty-two, in 1828. "Distinguished by great purity and refinement of character," says Hoppin, "and a richly cultivated mind . . . in his decease his relatives lamented a true friend and brother, his flock a faithful pastor, the University a lover of generous learning, and the community a zealous defender of virtue and religion."

With the death of Mr. Otis the saddest pages of the parish's history are closed. The Church was now in good repair, the congregation increasing, and a settled rector possible. The Rev. Thomas W. Coit of Salem was elected

to the position in 1829 and continued to officiate till 1835, when he accepted an invitation to go to Lexington, Kentucky. Under his ministrations the Church took the first steps towards the "slow and patient recovery" which it required so many years to complete.

The Reverend Mark Antony De Wolfe Howe, D. D., then editor of "The Christian Witness," was elected rector in September, 1835. He accepted reluctantly, with the proviso that his editorial duties should take precedence over his parochial work. In the following January, finding his health giving way, he determined to resign his position on the "Witness," and as most of his income[1] was derived from that source he was obliged to sever his connection with Christ Church. He formally resigned the rectorship on July 1st, 1836.

The Rev. Walter Clark and Mr. Charles Mason officiated through the following autumn and winter, till in April, 1837, the Rev. Thomas H. Vail accepted the charge of the parish. Through unfortunate misrepresentations, however, he felt compelled to resign in February, 1839. The Church was then temporarily served by the Rev. Horatio Southgate, afterwards Missionary Bishop in Turkey, and later rector of the Church of the Advent, Boston; by the Rev. George Leeds, afterwards of S. Peter's, Salem; by the Rev. John Williams, now presiding Bishop of the Church in America; and by others.

[1] The Church had so far recovered at this period as to offer a salary of $500, but Dr. Howe was a married man with a family.

During this period the church was still further improved by a large amount of painting, cleaning, repairs, and furnishing, the money having been raised by a fair held by the women of the parish. At the same time the grounds were adorned with a number of valuable trees presented by Mr. Cushing of Watertown. The size of the Church lot was reduced somewhat by the sale to William Saunders of a strip of land four feet wide and running the entire length (200 ft.) of the northwest side of the grounds. The sale was made with the provisions that no building should ever be erected on any part of the strip, and that the trees upon it should remain undisturbed.

In the close of the year 1839 the Rev. Nicholas Hoppin, D. D., took charge of the Church, and after serving in a temporary capacity for several years, was unanimously elected rector, June 29, 1843. In his long and successful ministry, the Church saw many changes and improvements. The bettering of its financial condition continued rapidly. In 1846 the rector's salary was raised to $725, and in the next year the parish was "wholly free from debt and its funds well situated and likely, in no very long time, to afford a good income." The rectory on Follen Street was subscribed for and finished early in the forties, so that at last Christ Church could offer to its clergyman a home. In 1844 the old Snetzler organ was at last removed, and a new instrument presented by the senior warden, Mr. Pickman. This instrument only continued in use until 1860, when another was purchased by the parish.

On Sunday evening, Nov. 15, 1846, it is recorded, with something very like amazement, that "the Rev. Mr. Stokes, a colored clergyman, Rector of Christ Church, Rhode Island," preached before the parish, presenting the claims of his Church. They were met by a collection of $22.40.

By the middle of the fifties it became evident that something must be done to accommodate the steadily increasing congregation, which occupied all the seats and demanded more. Various plans were discussed at length, among them the construction of galleries, the "free-seating" system (its first appearance, promptly crushed) and the alteration of the pews to obtain the greatest possible seating capacity. This last plan was put into effect in 1854; at considerable expense, the old square wall pews were turned into "slips," and all vacant spaces were filled with seats. Still the increase of the congregation called for more radical measures. The erection of a new stone church, to seat from seven to nine hundred, was long and seriously discussed, and Mr. Wm. A. Rich, a former resident of Cambridge, offered $2,900 toward its construction. It was even proposed to support *two* churches, the projected new one and the old, but finally it was voted to enlarge the present structure. Against this step there were many objections urged, principal among which was the dreaded destruction of the much prized architectural beauty and symmetry of the building. Even when the enlargement was decided upon, it was fondly hoped to be but a temporary arrangement pending the erection of a new church.

During the autumn of 1857 the enlargement of the Church was made under the supervision of George Snell. Twenty-three feet, or two bays, were added to the length of the structure. By a curious coincidence, the line chosen for the section proved to be that on which preparations had been made by the original building committee for just such an operation. "Particular care," the Rev. East Apthorp had written to the Society for the Propagation of the Gospel, "has been taken to make the structure useful and durable as well as decently elegant, and in case of future accessions to the congregation it may easily be enlarged." Now, almost exactly a century after these words had been penned, their truth was accidentally discovered; timbers were found jointed, bolts were ready to remove, and the long-foreseen enlargement took place exactly on the lines intended by the first architect of the building. During the alterations, the pulpit and desk were removed from their cramped quarters in the chancel and restored nearly to their first positions. On November 22, 1857, the church was again opened for services, and a historical sermon preached by Dr. Hoppin. About this time, too, the church was first lighted with gas, and regular evening services were begun.

For just one hundred years Christ Church had united under its roof the "Cantabrigian Sons of the Church of England," when in 1860 a second parish was found necessary for the growing population, and S. Peter's, Cambridgeport, was begun. Since then many other churches have arisen throughout the city, but all must look back with affectionate reverence to their parent stem, Christ Church.

In the same year as the foundation of S. Peter's parish the beautiful chancel window of Christ Church was presented by Mr. Rufus G. A. Freeman, in memory of his mother. Besides its ornamental and memorial purposes it was really of practical benefit, for since 1825 the chancel had been without windows of any kind, and hence deprived of both light and ventilation. It is noteworthy that the outline of the Freeman window probably closely corresponds to that of the "Venetian window" originally designed for the place by Peter Harrison.

October 15, 1861, the one hundredth anniversary of the opening of the Church was observed with much ceremony. The day was remarkably fine. Fifty clergymen were present at the morning service, and listened to a historical sermon preached by the rector. In the afternoon there was a largely attended reception at the rectory, and in the evening Rev. Thomas H. Vail, a former rector, preached on the changes witnessed by the past century. On this day first rang out the peal of the Harvard Chime, presented to the church by a committee of University graduates, through the subscriptions of present students, alumni, and the people of Cambridge.

A few years later the old wine-glass pulpit, witness of so many vicissitudes in the fortunes of the Church, was removed as an obstruction to the services. For years it was stored in a neighboring barn, and at last, having been transferred to a recently organized country parish, was burned in a fire that destroyed its temporary repository.

The sounding-board, that had echoed the tones of Apthorp, Serjeant, Palfrey, and many another departed worthy, had long disappeared. It was presented, early in the century, to the Rev. Dr. Homer's church at Newton, and can be traced no farther. Two small black walnut desks took the places of pulpit and lecturn after their removal, and continued in use for many years.

In 1868 the chapel or schoolroom, with a seating capacity of about one hundred and fifty, was built on the southwesterly part of the church lot.

After a ministration of nearly thirty-five years, the longest rectorship in the history of the parish, the Rev. Nicholas Hoppin, D. D., resigned from further duty at Easter, 1874. At his withdrawal he was presented with a purse of more than $4000 as a testimonial of the regard in which he was held by the parish at large.

For some time the Church was without a rector, till in January, 1876, the Rev. William Chauncey Langdon, D. D., accepted his election to the rectorship and was formally installed as minister. During his ministry the Church became *free*. "The pews or seats were assigned to families or to individuals, so far as possible, in accordance with their preference, but in all cases without any money consideration. Provision was independently made for the Church support, by voluntary self assessments, payable in the weekly offertory envelopes, without the least reference to seats."

The organ, in the summer of 1877, was brought from its time-honored position in the organ-loft, and placed in

the chamber built for it, whence it opens into both church and chapel. At this time both the organ and the church music in general were greatly improved.

Dr. Langdon resigned upon November 1st, 1878, and was succeeded the following year by the Rev. James Field Spalding. Among the most important events of his rectorship may be noticed the presentation to the Church of a number of beautiful and appropriate memorials, as the new pulpit, lecturn, and organ; and the extensive improvements in the interior decoration and arrangement, which occupied the summer of 1882. Under the direction of Henry Van Brunt and Frank Hill Smith, the walls, ceiling, and pillars were tinted in rich colors; shortly before, the chancel had been extended forward and arrangements made for a vested choir, which has since been one of the features of the service. The pews were also repaired and furnished with uniform backs, the old panelling in some being removed.

Dr. Spalding resigned in November, 1891. For seven months the church was under the charge of Rev. Prof. Kellner, of the Episcopal Theological School, and in September, 1892, the Rev. William B. King of Halifax entered upon his duties as rector.

CHRIST CHURCH, CAMBRIDGE.

Notes for Visitors.

The **building** is "the representative of a school of architecture of which but few examples have been seen in this country, and exhibiting a striking contrast, alike to the bald crudities of the New England 'meeting-house,' and the second-hand glories of the modern 'gothic,' it has united the commendations of critics both of the past and the present generation."[1]

It was begun in the latter part of 1759, and opened for service on Oct. 15, 1761, though not completed for some years. There seems to be no foundation for the tradition that the frame was brought from England, although a large part of the foundation stones appear to have come from Quebec as ballast in trading-vessels. The original **dimensions** were 60 x 45 ft., since enlarged by an addition of 23 ft. or two inter-columnar spaces, to the length. The height of the tower to the ball is 68 ft. The building committee voted that the **cost** should not exceed £500 sterling, but the actual expense was upwards of £1,300, exclusive of the land. Half of the **building-lot**, or an area of one hundred feet square, was bought for £16, 2s. 1½d. of James Reed, and a piece of equal dimensions from the Proprietors of the Common at an expense of £13, 6s. 8d., the parish remov-

[1] Samuel Batchelder, Jr. *The Harvard Book*, Vol II, p. 432.

ing the village pound, which stood on the land. The **pews** were originally forty-four in number of the old-fashioned square, high-backed model. They now number 86 with a seating capacity of 456. The two small pews next the doors were formerly occupied by the wardens, whose long wands of office stood in the corners. The pew occupied by Washington in 1775 has not been clearly identified. It was probably on the site of the present pew No. 95.

The **plan** was prepared by Peter Harrison, the first professional architect who ever came to America. The model of Christ Church is said to have been taken from Italy. It is that of an ancient basilica, or Roman Hall of Justice. In the basilicas were held the first public services of the early Christians, and from the basilican plan developed the art of church-building that reached its perfection in the Gothic cathedral. The ground-plan of Christ Church differed from that of the true basilica, however, in its shortness: its original dimensions were as four to three, whereas the basilicas were normally at least six to three. Thus it will be seen that the enlargement of 1858, making the present length, 83 feet, nearly twice the width, 45 feet, really brought the building into more approved proportions, though at the time considered detrimental to its appearance. As in all buildings of its class, pure proportion was relied upon for the effect, not only of the structure as a whole, but also of its parts. One of the most elaborate and beautiful pieces of proportion in the church is the **portico** formed by the gallery, formerly the organ-loft, and the three

main doors which are grouped beneath it. No finer specimen exists in this vicinity of the stately, classical style of art so much affected in the colonial days of our history. The great size and number of **windows** must impress the spectator at once. As first built, the church had even more windows, two in the chancel and two in the upper ends of the aisles. These were later built over, and those at the lower ends of the aisles blocked up by the tablets that now conceal them. The **pillars** are each one piece of wood (white pine), bored to prevent warping-cracks, and roughly turned by hand. The capitals and carving were not added till 1825. The original **panelling** which once composed the pew-backs, pulpit, etc., is now to be seen only in portions of the wainscot.

The **Vassall Tomb** beneath the church is marked by a long, low mound in the gravel floor. This mound is the arched top of the vault, which is sunk below the surface. It is constructed of brick, with the entrance, by a flight of stone steps, at the western end. It was built shortly after the completion of the church, by Henry Vassall, one of the original proprietors. When finally sealed in 1865 the tomb contained ten coffins, those of its owner, (died 1769), his wife (1800), their only daughter, wife of Dr. Charles Russell (1802), her daughter, Catharine Graves Russell (1847), Darby, son of Henry Vassall's negro coachman "Tony" (1861), four coffins containing the bones of children, all under two years of age (one coffin marked 1770), and one containing an unidentified man over 45

years of age. This man may have been Lieutenant Brown, one of the British prisoners of war, confined in Cambridge during the year 1778, who was shot by a sentinel for passing the lines, and "entombed in the Church at Cambridge with all military honors," according to a contemporary account. At all events, no signs of separate interments below the church have been found, though there is record of at least one such burial, that of Elizabeth Apthorp (died 1763), daughter of the first rector.

The most interesting articles of plate in the possession of the Church are the communion pieces bearing the names of William and Mary. This set, sometimes wrongly known as the "Queen Anne Service," was part of a larger service presented in 1694 to the Rev. Samuel Myles, then rector of King's Chapel, Boston, by William and Mary, the joint sovereigns of England. It continued in use at King's

The Inscription on the Flagon.[1]

1 From *Annals of King's Chapel*, by the courtesy of A. T. Lyman, Esq.

Chapel till 1772. At that date Thomas Hutchinson was appointed governor of the province by King George III., and received from the Crown, as was customary, communion plate and pulpit furniture to be appropriated at his discretion. He presented this new set of plate to King's Chapel, taking in exchange the old service, part of which he gave to the church at Newburyport, and part to Christ Church, Cambridge.[1] The pieces are three in number, a flagon, a chalice, and a paten, which forms a cover to the cup. The flagon is 13½ inches high and of a most graceful shape; the chalice measures 8⅜ inches in height. On the under side of the bottom rim of each is the inscription:

The gift of K William & Q Mary to y^e^ Reve^d^ Sam^ll^ Myles for y^e^ use of their Maj^ties^ Chappell in N: England: 1694.

All three pieces are of thin hand-wrought silver, singularly free from ornament, save the royal arms and the monogram **WM R** which appears on each. This service is now used only on special festivals.

The lines of the William and Mary plate have been followed in the chalice and paten bought by subscription in 1829. The finish of these pieces, however, is not so smooth as that of their models. This paten has no inscription;

---

[1] Up to the receipt of this service Christ Church had used a set of plate lent by Governor Bernard; and perhaps also "two flaggons of old plate from the chapel" that were sent to Christ Church by Dr. Caner in Mr. Apthorp's time, but which were probably returned when the governor loaned his set.

the chalice is marked on the under side of the bottom rim,—

Christ Church, Cambridge, 1829.

A small service for the communion of the sick and for early celebrations was procured from Lamb of New York in 1881. The cruet is of glass and silver, the chalice and paten are of silver lined with gold.

The **Foote Memorial** is the most costly and beautiful communion set in possession of the Church. It is of solid gold, elaborately moulded and chased, the work of Bigelow, Kennard & Company, from designs by Henry Vaughan. The chalice is 8½ in. high. Around its stem the gold is cut into beautiful jewel-like facets. On the upper side of the base it bears the inscription :

"The beloved of the Lord shall dwell in safety by him. In Memoriam R. H. F. Trinity Sunday, 1885."

The cruet is a trifle higher than the chalice. It is inscribed :

Thou wast slain and hast redeemed us to God by Thy Blood. In Memoriam L. F. Trinity Sunday, May 31, 1885.

The remaining piece, the paten, is 6¾ inches in diameter, and on the under side of the base is inscribed :

"In Memoriam L. & R. H. F."

A silver **christening basin** was presented to the church by Mrs. Grizzel Apthorp, the mother of the first rector.

It is a fine piece of the last century's work, measuring 13 inches across, and inscribed:

ECCLESIÆ CHRISTI
CANTABRIGIÆ IN NOVA ANGLIA
ANATHEMA CONSECRAVIT
DNA APTHORP
MDCCLXI.[1]

At present it is used as the main alms-basin.

In 1791 "a silver server for a receiver of Communion Offerings" was presented to the Church by Mrs. Mary Bethune, the daughter of Benjamin Faneuil, one of the original proprietors. It measures 7 inches in diameter, and bears on its upper surface the Faneuil arms.[2]

The Faneuil Arms.[3]

A Revolutionary bullet-mark is still to be seen in the vestibule, just above the right-hand notice board. The ball struck the wood-work at an oblique angle and chipped

[1] Madam Apthorp dedicated (me) as an offering to Christ Church at Cambridge in New England, 1761.

[2] There is also another paten, much like that of 1829, with no inscription visible. It is mentioned in 1808, and was probably given soon after the re-opening of the Church in 1790. Also a silver strainer, six and one-half inches long, marked, "*Christ Church, Cambridge*," presented about 1830.

[3] From *Memorial History of Boston*, by the courtesy of Ticknor & Co.

a large splinter from the end of the plank which it encountered. Several other bullets have been taken from various parts of the building.

The two **tablets** which now screen the windows at the ends of the aisles were taken from Trinity Church, Boston, when it was destroyed in 1828. That to the right of the entrance contains the ten commandments, placed on two hinged tables, and below appears the text,—

THE LAW WAS GIVEN BY MOSES,

The left-hand tablet contains the Creed and the Lord's Prayer, set forth on a gilt ground and surmounted by three conventional cherubs' heads. The text below completes that of the other tablet,—

BUT GRACE AND TRUTH CAME BY JESUS CHRIST.

The colors of both tablets are remarkably fresh, and the gilding is almost untarnished.[1]

The **font**, presented by women of the parish in 1858, stands at the upper end of the left aisle. It is of gray sandstone, and bears in panels around the basin, the inscription :

In the name of the Father and of the Son and of the Holy Ghost.

The font cover, of black walnut and brass, was recently presented by Mrs. George Dexter.

---

[1] For many years these tablets were placed on the chancel wall at either side of the altar. They were removed to their present positions in 1844.

A fine brass **Eagle-lecturn** stands at the right of the choir. It is inscribed:

In the Glory of God and in memory of Emily Manning Williams. Entered into rest September 20th A. D. 1885.

The present **organ** is the gift of Francis C. Foster. It was erected in 1883 by Hook & Hastings of Boston. On the front of the case above the key-boards appear the words:

AD GLORIAM
DEI [1]

It is blown by a water-motor in the cellar. The following is a schedule of its stops:

SWELL ORGAN.		GREAT ORGAN.	
Bourdon Bass,	16 feet.	Open Diapason,	8 feet.
Bourdon Treble,	16 "	Melodia,	8 "
Open Diapason,	8 "	Dulciana,	8 "
Stopped Diapason,	8 "	Trumpet,	8 "
Oboe	8 "	Flute d'Amour,	4 "
Bassoon,	8 "	Octave,	4 "
Viola,	8 "	Twelfth,	3 "
Violina,	4 "	Fifteenth,	2 "
Flauto Traverso,	4 "	PEDAL ORGAN.	
Flautino,	2 "	Open Diapason,	16 "
		Bourdon,	16 "

Tremulant, four couplers and three combination pedals.

[1] To the glory of God.

The **pulpit**, of black walnut with brass fittings, stands against the left hand pillar nearest the choir. It bears the following inscription:

To the glory of God and in memory of George Dexter, who entered into Rest 18 Dec. A. D. 1883.

The **Chancel window** is in three lights. The central one contains the figure of Our Lord bearing the Orb in his left hand, with his right upraised in blessing. Above in the arch is seen the dove, and below, at present covered by the reredos hanging, is the Paschal Lamb, and the words, "In Memoriam." The side lights contain medallions of the symbols of the Evangelists, as well as the Phœnix, the Sheaf, the Pelican, the Crown, the Vine, etc. A silver plate at the base of the window is thus inscribed:

Mrs. Susan Geyer Amory Freeman
DIED AUGUST 24TH A. D. 1854.
This window is a tribute to her memory from a surviving Son.

The **folio Bible** and Apocrypha presented by Mrs. Mary Faneuil at the founding of the church is one of Baskett's, published at London in 1753, containing nearly three hundred engravings of scriptural scenes, and in wonderfully good preservation. The two folio Prayer-books, printed at Cambridge, England, in 1757 were presented by Thomas Lechmere. The bindings are beautifully tooled. At the re-opening of the church in 1790 these prayer-books apparently were not to be found, and the parish was obliged

to obtain some from King's Chapel, Boston. One of these in its original binding is still in the vestry; it bears on each corner and on the back the royal monogram G. R. (Georgius Rex) surmounted by a crown.

Mural Monuments. At the head of the left aisle is the Merriam tablet, inscribed:

Sacred to the memory of
Eliza Merriam
a devoted daughter and faithful friend,
who,
cheerful under privations,
made her duties her pleasures,
and,
delighting to worship God in the services
of her church,
enjoyed with gratitude, as his gift,
the things seen which are temporal,
till triumphing in Christian faith,
she passed hopefully
to the things unseen which are eternal.
Born in Litchfield, Connecticut,
XX September, MDCCCVIII.
Died in Geneva, Switzerland,
XXIV. October, MDCCCLVIII.

Half-way down the left wall is the Dana tablet, marked as follows:

FRANCIS DANA.
BORN IN CAMBRIDGE
2. Dec. 1806.

A. B. Harv. Univ. 1827. M. D. Harv. Univ. 1830.
Died in Cambridge
I. July 1872.

Credo in Sanctorum Communionem,
Remissionem Peccatorum
Carnis Resurrectionem,
Vitam Æternam
Amen.[1]

At the head of the right aisle is the Bond tablet.

✠

To the Memory of
GEORGE PHILLIPS BOND
Phillips Professor of Astronomy
and director of the observatory
in Harvard College
long a warden in this church
born XX. May, MDCCCXXV.
died XXII. February, MDCCCLXV.
and to his wife
HARRIET GARDNER BOND
daughter of
Thaddeus William Harris, M. D.
born II. January, MDCCCXXIX.
died XII. December, MDCCCLVIII.
Blessed are the pure in heart
for they shall see God.

---

[1] I believe in the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

The above three tablets are of white marble, stained yellow to harmonize with the recent re-decoration of the Church. Half-way down the right wall is the Batchelder tablet of Caen stone, marked:

✝

To the glory of God
And in Memory of
SAMUEL BATCHELDER
Born January 9, 1830
Died April 24, 1888
Graduated at Harvard College 1851
Warden of this church
1860–1888
Strong in Faith
Humble before God
Loyal to the Church
Faithful unto Death
Be thou faithful unto death and
I will give thee a crown of life.

The **Harvard Chime**, the only set of bells in the city, hangs in the tower. They are thirteen in number, cast by Henry N. Hooper & Co. of Boston in 1859 at a cost of more than $5000. Their schedule is as follows:

No. 1,	pitched	D,	weighs	3,100	pounds.
" 2,	"	E,	"	2,100	"
" 3,	"	F-sharp,	"	1,500	"
" 4,	"	G,	"	1,350	"
" 5,	"	A,	"	850	"
" 6,	"	B,	"	725	"
" 7,	"	C,	"	625	"
" 8,	"	C-sharp,	"	500	"
" 9,	"	D,	"	450	"
" 10,	"	D-sharp,	"	400	"
" 11,	"	E,	"	250	"
" 12,	"	F-sharp,	"	200	"
" 13,	"	G,	"	175	"
			Total weight,	12,225	"

Each bell bears, in Latin, a portion of the Gloria in Excelsis. No. 1 also bears the inscription:

LET THE NAME OF MR. THOMAS DOWSE OF CAMBRIDGE
BE REMEMBERED.
✠ "THE LIBERAL MAN DEVISETH ✠
LIBERAL THINGS."

No. 2 is, as its inscription signifies, in memory of the benefits of the Venerable English Society founded for propagating the Gospel in foreign parts, as a mission of which Christ Church was begun.

No. 3 is especially interesting from the fact that it is

cast from the metal of the first bell possessed by the Church, presented by Captain Cahill of London in 1760. It bears its original inscription (see p. 18), with the addition:

RECAST A. D. 1831.
RECAST IN THE CHIME A. D. 1859.

The chime is operated from the ringing-room in the third story of the tower, where the old-fashioned system of a frame, into which the ends of the bell-ropes lead, is in use. The five larger bells are provided with pivots and wheels, and can be rung as well as chimed.

The chime was procured through the exertions of three Harvard graduates: R. H. Dana, Jr., class of '37; H. M. Parker, '39, and F. L. Batchelder, '44, who issued a circular in 1855 proposing the idea, and calling for subscriptions from all graduates and undergraduates of the college. Besides the funds thus procured, a general interest was taken in the project by the citizens of Cambridge at large. A fair in aid of the chime was held by the women of a number of the different religious organizations, and S. Peter's Roman Catholic Church contributed a very considerable sum. From the outset the bells were considered as a common object of interest and enjoyment for the whole city, and their intimate connection with the University made it an expressed part of their purpose that they should be rung, not alone on church days, but also on all festivals and special occasions of the college, a custom which is continued to the present time.

CHRIST CHURCH, CAMBRIDGE.

Tabular View of the Parish Organization.

Rectors and Readers.

From		To
1761, Oct.	Rev. East Apthorp, S. T. P.	Sept., 1764
1764, Dec.	Rev. Mr. Griffith.	May, 1765
1765, Oct.	Rev. William Agar.	June, 1766
1766, Nov.	Mr. Wheeler.	June, 1767
1767, June.	Rev. Winwood Serjeant.	Sept. (?), 1774
1790, Sept.(?)	Rev. Joseph Warren.	Apr. (?), 1791
1791, Apr.	Rev. Dr. Walter. Rev. William Montague.	Oct., 1791
1791, Nov.	Rev. William Montague. Rev. Dr. Parker. Mr. John Pipon. Mr. Joseph Willard, Jr.	1795 (?)
1796, Apr.	Mr. Theodore Dehon.	Dec., 1797
1797, Dec.	Mr. William Jenks.	June, 1805
1806, Apr.	Mr. Samuel Sewall.	1807
1808, Oct.	Rev. Asa Eaton, D. D.	Oct., 1809
1809.	(Once in two months.) Mr. Loring. Mr. Samuel Stevens. Mr. Ralph Sanger.	1811
1811, Aug.	Mr. Evan Malbone Johnson.	June, 1812
1812,	Mr. Walter Cranston.	1815 (?)
1815, April.	Mr. Isaac Boyle.	April (?), 1817
1817.	Mr. Jonathan Mayhew Wainwright. Mr. George Otis.	1822 (?)

1824, July.	Rev. George Otis.	Feb., 1828
1829, April.	Rev. Thomas W. Coit, D. D.	April, 1835
1835, Oct.	Rev. Mark Antony DeWolfe Howe, D.D.	July, 1836
1836, July.	Rev. Walter Clark. Mr. Charles Mason.	1837 (?)
1837, April.	Rev. Thomas H. Vail.	Feb., 1839
1839, Feb.	Rev. Horatio Southgate. Rev. George Leeds. Rev. John Williams.	Nov., 1839
1839, Nov.	Rev. Nicholas Hoppin, D. D.	April, 1874
1876, Jan.	Rev. William Chauncey Langdon, D. D.	Nov., 1878
1879, Nov.	Rev. James Field Spalding, D. D.	Nov., 1891
1891, Dec.	Rev. Maximilian Lindsay Kellner.	June, 1892
1892, July.	Rev. George Fred Daniels.	Sept., 1892
1892, Sept.	Rev. William Benjamin King.	

Senior Wardens.

Elected at the Easter Meeting of		Served to that of
1762.	David Phips.	1763
1763.	John Vassall.	1764
1764.	Robert Temple.	1766
1766.	David Phips.	1767
1767.	Thomas Oliver.	1771
1771.	John Vassall.	1772
1772.	Ezekiel Lewis,	1773
1773.	Joseph Lee.	1774
1774.	David Phips.	——

1791.	Jonathan Simpson, Jr.	1796
1796.	John Trecothick Apthorp.	1800
1800.	Samuel Wyllis Pomeroy	1801

1801.	Abraham Biglow.	1802
1802.	Richard Richardson.	1804
1804.	William Winthrop.	1814
1814.	Abraham Biglow.	1829
1829.	Joseph Foster.	1836
1836.	Samuel P. P. Fay.	1841
1841.	Charles C Foster.	1842
1842.	Isaac Lum.	1844
1844.	Clark Gayton Pickman.	1847
1847.	William Cranch Bond.	1852
1852, Apr. 12,	Henry L. Eustis, *resigned.*	
1852, Apr. 26.	Luther Foote, *resigned.*	
1852, May 10.	George Phillips Bond.	1860
1860.	Herbert H. Stimpson.	1861
1861.	Luther Crane.	1862
1862.	Herbert H. Stimpson.	1864
1864.	Abraham Edwards.	1865
1865.	Samuel Batchelder, Jr., *resigned in*	1879
1879, June 12.	George Dexter, *resigned*	Oct. 15, 1880
1880.	Samuel Batchelder, Jr. *Died in office*	April, 1888
1888.	Francis Charles Foster.	1892
1892.	Sturgis Hooper Thorndike.	

Elected at the Easter Meeting of	**Junior Wardens.**	Served to that of
1762.	John Vassall.	1763
1763.	Robert Temple.	1764
1764.	Richard Lechmere.	1766
1766.	Thomas Oliver.	1767
1767.	John Vassall.	1771
1771.	Ezekiel Lewis.	1772
1772.	John Fenton.	Sept., 1772

1772, Sept.	Joseph Lee.	1773
1773.	Jonathan Sewall.	1774
1774.	John Pidgeon.	

1791.	Nathaniel Bethune	1796
1796.	Andrew Craigie.	1800
1800.	Abraham Biglow.	1801
1801.	Richard Richardson.	1802
1801, Nov.	Andrew Craigie, "*Assistant Warden.*"	
1802.	Jonathan Bird.	1804
1804.	Ebenezer Stedman.	1810
1810.	Abraham Biglow.	1814
1814.	Samuel P. P. Fay.	1816
1816.	William Dandridge Peck.	1820
1820.	J. F. Dana.	1821
1821.	Jonathan Hearsey.	1826
1826.	Samuel P. P. Fay.	1829
1829.	Abraham Biglow.	1833
1833.	Samuel P. P. Fay. *Died in office in*	1836
1836, Jan.	Isaac Lum.	1841
1841.	James Greenleaf. *Died in office in*	1842
1842, Sept.	Edward Hyde	1843
1843.	Luther Foote.	1844
1844.	Charles Chase.	1845
1845.	William Edwards Carter.	1852
1852, Apr. 12.	Richard H. Dana, Jr., *resigned.*	
1852, Apr. 26.	John Montgomery Batchelder.	1853
1853.	Charles F. Foster.	1860
1860.	Luther Crane.	1861
1861.	Samuel Batchelder, Jr.	1865

1865.	John Gardner White.	1872
1872.	Joseph Fay Greenough.	1873
1873.	William A. Herrick.	1875
1875.	John Gardner White.	1877
1877.	Francis Charles Foster.	1878
1878.	Samuel D. Sargeant.	1879
1879.	Lucius L. Hubbard.	1883
1883.	William W. Manning.	1884
1884.	James Greenleaf Croswell.	1887
1887.	Francis Stanhope Hill.	1893
1893.	William Edward Wall.	

Clerks.

"Clerk and Sexton."

1763.	Thomas Sherren.	
1774.	Joseph Welch.	

"Clerk."

1794.	James Fillebrown.	1811

"Recording Clerk."

1817.	Abraham Biglow.	1833
1833.	James Munroe, Jr.	1835
1835.	Henry F. McGee.	1838
1838.	Thomas G. Wells.	1839
1839.	William Torrey.	1840
1840.	James Greenleaf. *Died in office in*	1842
1842. Sept.	Edward Hyde.	1843
1843.	Luther Foote.	1844
1844.	Elijah Fiske.	1847

"Clerk, Treasurer and Collector."

1847.	George Phillips Bond.	1851
1851.	Francis Lowell Batchelder.	1856
1856.	James C. Merrill.	1862

"Clerk and Treasurer," and "Vestry Clerk."

1862.	Francis Charles Foster.	1864
1864.	James C. Merrill.	to Dec., 1864
1865, Jan.	Alfred Whitman.	1866
1866.	Francis W. Story, *resigned.*	1866
1866, May 30.	William Wright.	1867
1867.	Alfred Whitman.	1869
1869.	George Dexter.	1872
1872.	David Greene Haskins, Jr.	1873
1873.	Henry P. Walcott, *resigned,*	1873
1873.	John M. Whittemore, Jr., *resigned.*	1873
1873.	George G. Wright.	1874
1874.	John W. T. Nichols. (*Clerk only.*)	1875
1875.	Thomas Potts James.	1876
1876.	John M. Whittemore, Jr. (*Clerk only.*)	1878
1878.	Simon Greenleaf Croswell.	1879
1879.	Henry H. Elliott, *resigned.*	Dec., 1879

"Parish and Vestry Clerk."

1880, Jan.	Simon Greenleaf Croswell, *resigned.*	Dec., 1884
1885, Jan.	James J. Greenough.	1888
1888.	Edward C. Wright.	1889
1889.	Sturgis H. Thorndike.	1892
1892.	Huntington Saville.	

CHRIST CHURCH, CAMBRIDGE.

Authorities.

BESIDES the parish records, accounts, letter-books, etc., the following works have furnished information which has been embodied in the foregoing pages:

Abbott, Rev. Edward, *History of Cambridge.* In Drake's *History of Middlesex County.*

Anbury, Ensign Thomas, *Travels through the Interior Parts of America; in a Series of Letters.* London, 1789.

Badger, Henry C., *Mathematical Theses of Junior and Senior Classes* [H. U.]. *1782–1839.*
Perspectives of church, plans of Common, etc.

Batchelder, Samuel, *Christ Church, Cambridge.* In the *Harvard Book*, Vol. II.

Bunsen, C. K. J., Baron von, *Die Basiliken der Christlichen Roms*, etc. München, 1843.

Coolidge and McLaughlin, *Manual of the General Court*, 1892.
Gives summaries of the early governors of Mass., etc.

Crook, George F., *The Cambridge Annual* for 1887.

Drake, Samuel Adams, *Historic Fields and Mansions of Middlesex.* Boston, 1874.

Frothingham, Richard, Jr., *History of the Siege of Boston.* Boston, 1851.

Gilman, Arthur, editor, *The Cambridge of 1776* with *The Diary of Dorothy Dudley.* Cambridge, 1876.

Harris, Edward Doubleday, *The Vassalls of New England.* Albany, 1862.

Hawkins, Ernest, *Historical Notes on the Missions of the Church of England.* London, 1845.
Furnishes much of Hoppin's material, letters, etc.

Holmes, Rev. Abiel, *The History of Cambridge.* Boston, 1801.

Hoppin, Rev. Nicholas, *Sermon on the Re-opening of Christ Church, with a Historical Notice,* 1857.
The basis of this sketch. The author personally examined the records and correspondence of the Society for the Propagation of the Gospel and brought to light important facts regarding the founding of the mission at Cambridge.

——— *A Commemorative Sermon on the One Hundredth Anniversary of Christ Church.* Cambridge, 1861.

Irving, Washington, *Life of George Washington.* New York, 1856,

King, Moses, *Harvard and its Surroundings.*

Langdon, Rev. Wm. Chauncey, *Christ Church.* In *The Harvard Register,* 1881.

Lichfield and Coventry, Frederick, Lord Bishop of, *A Sermon preached before the Society for the Propagation of the Gospel at their Anniversary Meeting, Feb. 20, 1756, with the Annual Report for 1755.*

Paige, Lucius Robinson, *History of Cambridge, Mass. 1630-1877.* Boston, 1877.

Riedesel, Major General Baron von, *Memoirs, etc., translated by W. L. Stone.* Albany, 1868.

Rimbault and Hopkins, *The Organ, its History and Construction.* London, 1877.

Watkins, Rev. Charles Fred, *The Basilica, its Nature, Origin, and Purport.* London, 1867.

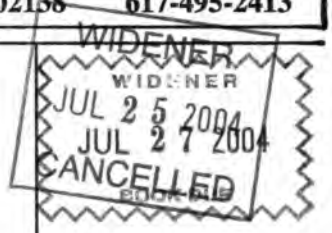
White, Greenough, *A plea for Expansion in the Teaching of American History.* In *School and College* for May, 1892.
Valuable notes on Peter Harrison.

Press of Graves & Henry,
No 9 Palmer Street, Cambridge, Mass.

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does ***not*** *exempt the borrower from overdue fines.*

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413



Please handle with care.
Thank you for helping to preserve library collections at Harvard.